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FYrst, whether that the Byshop, Archedeacons, & other, hauyng iurisdiction Ecclesiasticall, haue caused onely to be song or sayd the Englysh Processiō in their Cathedral churche, & other churches of their Dioccsse.

ITEM, whether your Bishop, Chauncelor, Cōmissarye, Archedeacon, or Official be propence and light in excommunicating of men, for a litle Lucre.

ITEM, whether they or any of them, for one mans trespace, haue taken awaye from the people, & the whole parishioners, their diuine seruice, as for violatyng & suspendyng the churche yeardes and suche lyke.

ITEM, whether thei doo take excessiue somes of money for consecrating agayn either of the church yeardes or of any other ornamentes for the vse of alters, or of belles, where is no neede of consecration, but is superstitious and lucratiue.

ITEM, whether that they or any of them take any greate exactiōs, for institutiōs, inductions, assignations of pencions, or for any other matier Ecclesiasticall.

 ITEM

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Another Edition –

W. Maskell.

1547

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K Eng. C., Ch. of Visit. Articles

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ITEM, whether that they or any of them take any greate exactiōs, for institutiōs, inductions, assignations of pencions, or for any other matier Ecclesiasticall.

ITEM, whether they doo lightly call any Persons before them, ex officio, and put them to their purgacion, without vrgent suspition or infamy proued.

ITEM, whether the Bisshop haue not preached without dissimulacion agaynst the vsurped power of the Bisshop of Rome, and setfurthe the kynges Maiesties Jurisdiction to be thonlie supreme power in all his realmes and dominions.

Whether the Bishop haue personally preached in any of your churches, or any where within this dioceese, and how ofte in the yere.

ITEM whether he and hys officers haue diligētly executed for their parte our late kinges iniunctions and hys letters missiues for a due order in the religion of Christ, and caused the sayd Jniunctions and letters to be diligently put in execution thorough hys Dioceese.

Jtem, whether he hathe learned and discrete officers vnder him, ẏ doo without any respecte of persones punysche suche crymes as appertayneth to Ecclesiasticall iurisdiction.

Jtem whether he, or any hys officers, doo take any money or other gifte, to hyde and cloke adultery, or any other notorious vyce, that ought by them to be punysched.

Jtem if any commutacion of penaunce haue ben made to a pecuniary some, to what purpose thesame hathe bene conuerted, and what good dedes hath bene done with thesame, and specifie

ſpecifie theſame dedes.

Item whether the Biſhop hath ſuche chaplaynes about hym, as bene able to preche the worde of God, and do the ſame purely & ſyncerely, and how oft in the yere, how many they be and what be theyr names.

ITEM whether Parſones, Vicars & Curates, and euery of them, haue iuſtely and truely without diſſimulacion, preached againſte the vſurped power, and pretenſed aucthoritie and iuriſdiction of the Biſhop of Rome.

ITEM whether they haue preached and declared, that the Kynges Maieſties power, aucthoritie, and preeminẽce, is within this Realme and the dominions of theſame, the mooſte ſupreme and hygheſt vnder God.

ITEM, whether any perſone hathe by wryting, cyphring, printig, preaching, or teaching, deede, or acte, obſtinately holden & ſtãd with, to extoll, ſetfurthe, maynteigne or defende, thaucthoritie, iuriſdictiõ or power of the Biſhop of Rome, or of hys Sea heretofore claymed and vſurped: or by any pretenſe, obſtinately or maliciouſly inuented any thyng for the extollyng of theſame, or any part thereof.

ITEM, whether they haue declared to theyr pariſhioners thArticles cõcerning the abrogacion of certayne ſuperfluouſe holy dayes, and doone their endeuour, to perſwade their ſayde

parishioners to kepe and obserue thesame artic cles inuiolably, and whether any of those abrogated dayes hath, sithens the sayde abrogaciō, been kept as holy daies, contrary to the sayde articles, & by whose occasion they were so kept.

Whether there do remayne not taken downe in your churches, Chapelles, or els where, any misused ymages with pilgremages, clothes, stones, shoes, offeringes, kissinges, candelsticke, tryndilles of wax, & suche other lyke, and whether there do remayn not delayed and destroyed, any shrines, coueringes of shrines, or any other monument of Idolatrye, superstition and Hypocrisye.

Whether they haue not diligently taught vpon the Sondayes and holy dayes, their parishioners, and specially the youth, their Pater noster, & articles of our faith, and the tenne cō maundementes in Englishe, and whether they haue expounded and declared the vnderstandyng of thesame.

Whether they haue diligently, duely & reuerētly, ministred the sacramētes in their Cures.

Whether suche beneficed men, as be laufully absent from their benefices, doo leaue their Cure to a rude and vnlerned person, and not to an honest, well learned and experte Curate.

Whether they haue prouided & layd in some cōuenient place of the churche where thei haue cure, a Bible of the largest volume in English.

Whether parsones, Uicars, Curates, Chaū-

try

try preestes, and other stipendaries be comm̃o haunters and resorters to Tauernes & alehouses, geuyng themselues to excessiue drinckynge riotyng, and playyng at vnlaukull games, and applye not them selfes chiefely to the studye of scripture, teachyng of youthe, or some other honest and godly exercise.

Whether they be resident vpon their benefices, & kepe hospitalitie or no: and if thei be absent or kepe no hospitalitie, whether they doo make due distribuciõs emonges the poore paryshioners or not.

Whether thei hauing yerely to dispẽde in spiritual p̃mociõs an. C. l. do not fynde cõpetẽtly one scolar in any vniuersity or at some Grãmer scole, & for asmany hũdred pounds as euery of thẽ may dispẽde, so many scolars likewyse to be foũd by thẽ, & what be their names ẏ thei so fid.

Whether they kepe their Chauncelles, Rectories, vicarages, and al other houses appertaynyng to them, in due reparacions.

Whether they haue euery Lent, required their paryshioners in their confession to recite theyr Pater noster, tharticles of our faythe, and the tenne commaundementes in Englishe.

Whether they haue counsailed or̃moued their paryshioners rather to pray in a toungue not knowen, then in Englishe, or to put their trust in any prescribed numbre of prayers, as in sayyng ouer a numbre of beades or other lyke.

Whether they haue preached, or caused to be

preached purely and syncerely the wourde of God, and the fayth of Chriſte in euery of theyr Cures euery quarter of the yere once at the leaſt: exhorting their pariſhioners to the wourkes cõmaunded by ſcripture, and not to wourkes diuiſed by mans phantaſies.

Whether in theyr ſermons they haue exhorted the fathers and mothers, Maiſters, & gouernors of youthe, to bryng them vp in ſome vertеous ſtudye or occupation.

Whether they haue exhorted the people to obedience to the Kynges Maieſtie and hys officers, and to charitie and loue one to another.

Whether they haue moued the people to reade and heare the ſcripture in Engliſhe, & haue not diſcouraged them from readyng and hearing of ỹ ſame, ſuch as be not ꝓhibited ſo to do.

Whether they haue declared to their pariſhioners that they ought to knowe & vnderſtande the Pater noſter, tharticles of our fayth, and ten commaundementes in Engliſhe, before they ſhulde receyue ỹ bleſſed ſacrament of thaulter.

Whether they haue taught the people ỹ true vſe of ymages, whiche is only to put them in remembraunce of the godly and vertuouſe lyues of them that they doo repreſent: and haue taught that if the ſayde people, vſe the ymages for any other purpoſe they commit Idolatrye to the greate daunger of their ſoules.

Whether they haue declared, and to theyr wittes and power haue perſwaded the people, that

that the maner and kynde of fastyng in Lent & other dayes in the yere, is but a meere positiue lawe, and that therfore all personnes hauynge iuste cause of sickenes, or necessitie, or beyng licenced by the kynges Maiestye, may temperately eate all kyndes of meate without grudge or scruple of conscience.

Whether your parsonnes, Vicars, and Curates haue shewed and declared vnto you, the true vse of ceremonies, that is to say: That they be no worckers, nor workes of saluacion, but only outwarde signes and tokens to put vs in remembraunce of thinges, of hygher perfection.

Whether they haue admitted any mã to preache in their cures, not beyng lawfully licenced therevnto, or haue refused or repelled suche to preache, as haue bene so licenced.

Whether they, whiche haue spoken and declared any thing, for the settingfurth of pilgrimages, fayned reliques, images, or any suche superstitiõ, haue not openly recanted the same.

Whether they haue one boke or registre sauefely kept, wherin they write the day of euery weddinge, Christenyng, and buriyng.

Whether the kynges Iniunctions were quarterly red or not.

Whether they haue declared to theyr parishyoners, that saynt Markes day, and the euẽs of ỹ abrogated holy dayes shuld not be fasted.

Whether the knowlyng at the Aues, be vsed

sed.

Whether they haue the processiõ boke in Englishe, & in theyr processions, vse none other Letany, but that, whiche is setfurthe in thesame boke. And whether they omitte thesame Englishe Letanye at any tyme in their processions: and whether they haue had thesame Letany as ofte as they were commaunded.

Whether they haue put out of theyr churche bokes, this wourde Papa, and the name and seruice of Thomas Becket, and prayers hauing rubricies, conteyning pardons or indulgences, and all other superstitious legẽdes & prayers.

Whether they bid the beades accordyng to thordre prescribed by our late souereigne Lord Kyng Henry the viij.

Whether they or any of them, haue been admitted to theyr benefices by Simony, or by any other vnlaufull meanes.

Whether in theyr masses they vse not the collectes made for the Kyng, and make not speciall mention of his Maiestyes name in the same.

Whether they or any of them, doo kepe moo benefices, and other ecclesiasticall promotions then they ought to doo, not hauyng sufficient licences and dispensations therunto, and how many they kepe, and theyr names.

Whether

Whether you knowe any perſon that is a letter of the woꝛde of God, to be redde in Engliſh: So that it bee meekely, humbly, and reuerently, and without diſturbaunce of the people, and by them that haue aucthorite thereto.

Whether you knowe any perſon ſpiritual oꝛ tempoꝛall, which dothe let the wourde of God, to be pꝛeached, oꝛ that the Kinges Iniunctions ſhould not be duelye executed.

Whether any perſone hath obſtinately and malicioullye, without a iuſte and reaſonable cauſe bꝛoken the laudable ceremonies of the churche commaunded to be obſerued, oꝛ ſuperſticiouſly abuſed theſame, as in caſting of holy water vpon theyꝛ beddes and other places, and bearyng about them holy bꝛeade, oꝛ makyng croſſes of woodde vpon Palme Sondaye, oꝛ bleſſyng with the holy candell, thincking thereby to put away ſynnes, dꝛyue away deuilles, dꝛeames, and phantaſies, oꝛ puttyng truſt oꝛ confidence of ſaluaciõ in theſame ceremonies, wheras they be oꝛdeyned only to put vs in remembꝛaunce of the benefites whiche wee haue receyued by Chꝛiſte.

Whether any perſon ſpirituall oꝛ temp oꝛal, kepe the churche holy daye, and the dedication day, at any other tyme than is appointed by the oꝛdenaunce made in that behalfe by the Kynges Mateſtie.

Whether Matens, masse, and euensonge be kept at due hourcs in the churche.

Whether any be braulers, sclaunderers, chiders, scolders and sowers of discorde, betwene one person and another.

Whether any be common swearers or blasphemers of the name of God.

Whether any vse, lewed, vnchaste, vnhonest, and filthye communicaciō, songes or ballettes.

Whether any do vse to common, Jangle or talke in the churche, at the tyme of the diuine seruice, preachyng, readyng, or declaryng the wourde of God.

Whether any doo obstinately kepe and defende any erronious opinion contrary to the wourde of God, and faythe of Christe.

Whether any commyt adultery, fornication, or incest, or be commō bawdes, and receyuours of suche naughtye persones.

Whether you knowe any that vse charmes, sorcery, enchauntementes, witchecrafte, southsaying, or any other lyke crafte inuented by the deuyll.

Whether you knowe any to be maryed within the degrees prohibited by the lawe of god, or that be seperated and diuorsed without a iuste cause, approued by the lawe of God, and whether any suche haue maryed agayn.

Whether the churche, pulpit, & other necessary thinges appertaynyng to thesame be sufficiently repaired.

Whether

Whether you knowe any to haue made pꝛiuey cõtractes of matrimony, not calling twoo oꝛ moo therunto.

Whether any haue maryed solempnely without bannes asking.

Whether you knowe any that haue taken vpõ them therecution of any mans testamẽt, oꝛ be admitted to thadministracion of the goodes of the deade, whiche doo not duely distribute thesame goodes, accoꝛding to the trust committed vnto them, and specially suche goodes, as were geuen and bequethed, oꝛ appoynted to be distributed emong the pooꝛe people, repayring of high wayes, finding of poꝛe scholers, oꝛ mariage of pooꝛe maydes.

To what vses and intentes, al suche giftes and bequestes, of Cattail, money, & other thinges, as in tymes past were made foꝛ ỹ findyng of tapers, candels, oꝛ lampes, in the churche, be nowe employed, and whether they be embecilled and withholden, and by whome.

Whether there be any persones, commonly enfamed of adultery, foꝛnication, cõmon swearing, blaspheming the name of God, dꝛonckẽnes Simony oꝛ other notoꝛious crime, whome, the Bishop, Archedeacõ, or other his oꝛdinary, foꝛ fauoꝛ oꝛ feare haue not coꝛrected accoꝛdingly, although thei haue bene sundꝛy tymes pꝛesented, & detected in visitacõ, oꝛ otherwyse laufully accused.

Whether there be any other pꝛimars, vsed by

them that doo not vnderstand Latyn, then thenglyshe Primar setfurthe by the kynges Maiestye: And whither they that vnderstande Latin, doo vse any other then the Latin primer setfurth by lyke aucthorite.

Whether there be any other Grāmer taught in any schole, within the realme, then that whiche is setfurthe by the kynges Maiestye.

Whether they knowe any alienacion of landes, tenementes, Jewelles or goodes, perteynyng to the churche.

For Chauntry Priestes.

Whether they be resident on their Chauntries.

Whether they be ayding and assistyng the persone or Vicar of the churche, that they be of in the ministracion of the Sacramentes and diuine seruice accordingly.

Whether they kepe and perfourme all suche dooles and distribucions to the poore, & other deedes of Charity, as they are bounde by their foundacions to doo.

Whether they be of ill name, fame or vnhonest conuersacion, fighters, swerers, dronckerdes, or incontinent lyuers.

Item what benefices and how many they haue besides their Chauntryes, and by what title they doo kepe thesame.

¶ Richardus Grafton Regis Impressor excudebat. Cum Priuilegio ad imprimendum solum.